

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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THE RICH AND THE POOR.

A SERMON,

BY CALVIN GARDNER.

"Ye have the poor always with you."—St. Matthew xvi. 11.

The religion of Jesus, having for its ultimate and principal object the promotion of human happiness, strongly inculcates the necessity of good works, of doing unto others as we were our circumstances reversed, would have others do unto us. It is therefore happily fitted to all the various wants and circumstances of man; it meets him in all the departments of life, and places within his reach all that is needful to promote his moral and intellectual enjoyment. It is, in short, an inexhaustible fountain of happiness on earth; while at the same time, it directs the mind through the medium of faith to unspeakable joys hereafter.

In discoursing from the words, "Ye have the poor always with you," we shall endeavor to show that the rich and the poor are dependent upon each other; and shall argue from hence, that they are bound to render each other all the assistance in their power.

In taking a survey of human society, even a superficial observer cannot fail of perceiving that its members are closely and strikingly dependent upon each other. No one stands alone. The rich are dependent upon the poor and the poor are dependent upon the rich; and it is really difficult to determine which of the two classes is most dependent. It has been justly said, by a very celebrated philosopher and divine, that "poor man's condition supplies him with that which no man can do without; and with which a rich man, with all his opportunities, and all his contrivance, can hardly supply himself." It hence follows, if this reasoning be correct, that the rich are as much dependent on the poor, to say the least, as the poor are upon the rich.

By these remarks, however, it is not meant that the rich and the poor are dependent upon each other in precisely the same manner;

but the effects of their dependence vary but very little.

Deprive the rich man of the poor man's assistance, and he would be as poor, in reality, as the poorest person in the community.

The necessities of life, (to

say nothing of luxuries,) which the rich man cannot live without, cannot be produced without labor, as they might not, the rich must do it, or starve.

Are not the rich, then, as dependent upon the poor as the poor are upon the rich?

If the rich were compelled to labor as do the poor, of what advantage to them would be their riches?

What advantage would they derive from their income of thousands per annum? They might as well have no riches at all, as to be placed in such a condition. Their dependence upon the poor, therefore, is equally as obvious and certain as the dependence of the poor upon them. Indeed, they are both dependent, and dependent upon each other.

There are still other facts to be considered, which if possible, render this dependence still more obvious and palpable. It is very easy to perceive, that the rich are dependent on the poor, in a very striking manner for the preservation of their property from the dangers to which it is constantly exposed; as well as for its protection, when the destructive arm of war is raised against it.

Who is it, my hearers, when you are aroused from your midnight slumbers, by the cry and alarm of fire; when you behold the flames bursting from the stately store-house or the splendid dwelling, and spreading destruction in every direction; when the very heavens, as it were, seem in a blaze; who is it, I say at such a time, that calls upon you for assistance?

Is it the poor man, who is compelled to labor from morning till night, to obtain a scanty pittance, and who often retires to rest, with an unsatisfied appetite, to forget his poverty in the deep solitude and peaceful sleep of night?

No; and yet it is this same poor man, who will often risk his life, which is all that he has, to arrest the progress of the spreading and destructive conflagration. And who is it, when nation rises up against nation, and the shrill clarion sounds the note of war; when the hostile and conquering foe approaches, leaving behind him a desolated country, and bearing in his hand the torch of ruin; who is it, I demand again, at such an alarming crisis, that calls upon you to raise the avenging arm and repel the invader?

Is it the poor man, who has no property exposed to destruction, and whose person is secure by the very circumstance of his poverty?

No; and yet who is often exposed to the dangers of the field, the fatigues and privations and distresses of war, than this same poor man.

And is it for himself alone that he is thus exposed to toil and danger?

No; for he has nothing, in comparison with what the rich man has, to protect.

He may have a wife and children whom he loves, and for whom, he lives; and so has the rich man; but even should the fate of war be in favor of his enemy, his condition with regard to his family, may be changed for the better; perhaps it could not be changed for the worse.

It is therefore certain in this view of the subject, that the rich man is the most dependent.

It is not our intention, however, by these remarks, to make invidious distinctions between the rich and the poor, and induce each to declare himself independent of the other; by no means; it is in fact, the reverse of this.

Our object is to show that here exists

that such dependence should lead to mutual assistance.

In all human Societies, there ever has been, and must be, distinctions. As the Poet says, "Some are, and must be, greater than the rest."

But these very distinctions necessarily imply dependence. If there were none poor, there could be none rich; if there were none to be ruled, there could be no rulers; and so in every possible case. Wherever distinctions exist, there must also necessarily exist dependence.

The inference we shall draw from this view of our subject, is, that mutual dependence should lead to mutual assistance.

If this inference be correct, then there is no excuse either for the rich or the poor to be supercilious and overbearing. Both are dependent.

And although the assistance they may render to each other may not be precisely the same, yet it should be freely and mutually rendered. It is as much the duty of the poor to assist the rich, in every way they can, without injury to themselves, as it is for the rich to assist the poor. If they cannot do it in one way, they may nevertheless be able to do it in another. There are many little services which the poor can render the rich, without the least injury to themselves; and which, nevertheless, are a real benefit to those who are thus assisted.

Now, if they pertinaciously refuse to perform those services, they should not think it strange, nor should they complain, if the rich, in their turn, should refuse to afford them the aid and assistance, of which they stand in need. "It is very possible, and perhaps too common, for those, who move in the humbler sphere of life, and often feel the inconvenience and perplexity of want, to cherish extravagant ideas of their right to unlimited assistance and relief." It is too often the case, we fear, that they are disposed to indulge an envious, querulous disposition; to make invidious comparisons; to load the more wealthy with opprobrious epithets, and pronounce them unfeeling and selfish. Perhaps, too, they will insinuate or boldly affirm, that they obtained their wealth in a questionable manner; by being parsimonious, or by taking undue advantages of those who were immediately dependent upon them. But all these murmurings and repinings against the common allotments of providence, and all these suspicions, generally spring from the unhallowed passion of envy. Yet the poor man, if he would duly consider, would find but little reason to covet the rich man's possessions. If they were his, he would be none the happier; for it does not lay in the power of riches to give contentment to the mind and fill the soul of man with peace and joy.

Man as we have often said, is constantly engaged in the pursuit of happiness and the poor are sometimes inclined to think that they can find it in inactivity and ease; which as they view the case, fall only to the lot of those that are rich. "But here," as one who was well acquainted with this subject has justly remarked, "they mistake the matter totally. They call inaction ease, whereas nothing is farther from it. Rest is ease; but no man can rest, who has not worked. Rest is the cessation of labor. It cannot therefore be enjoyed, or even tasted, except by those who have known fatigue. The rich see, and not without envy, the refreshment and pleasure which rest affords to the poor and frequently wonder that they cannot find the same enjoyment in being free from the necessity of working at all. They do not observe that this enjoyment must be purchased by previous labor; and that he who will not pay the price, cannot have the gratification. Being without work, is one thing; reposing from it is another. The one is as tiresome and insipid, as the other is sweet and soothing. The one, in general, is the fate of the rich man the other is the fortune of the poor. I have heard it said, that 'if the face of happiness can any where be seen, it is on a summer's evening, in a country village, where the laborers of the day are over, and each man at his door, with his children, among his neighbors, feels his heart and frame at rest, every thing about him pleased and pleasing, and a delight and complacency in his sensations, far beyond what either luxury or diversion can afford.' The rich want this; but they want what they must never have."

But although, in point of real happiness, there may be but little, if any difference, between the rich and the poor, yet the circumstances and condition of the latter may sometimes require the friendly assistance of the former. There may be those in the community, who, though they are virtuous, are yet poor and needy; and whose circumstances require charitable relief. Many, we may not doubt, who are now reduced to extreme poverty and want, have seen better days; have seen the time, when they could stretch forth the friendly hand of relief, and render assistance to those who needed it. But their expectations have been met by corresponding disappointments; their hopes have been thwarted; the reverses of fortune have overtaken them, and now they are poor. And will not those, who are blessed with an abundance of this world's goods, proffer them relief? Will they see them spending their days in solitude and despondency, brooding over their present wants, and trembling with fearful solicitude in view of their future prospects, and not extended to them a helping hand? Oh; no; it is impossible.

There are still others, who, if possible, have stronger claims upon the sympathies and care of the rich, than those already named. There are those, who, when health and strength were theirs and they could engage in the active concerns of life, could obtain for themselves and families a plentiful, though perhaps an uninviting fare, but are now lingering on beds of sickness, and perhaps of death. And will not those, upon whom providence has bestowed enough, and more than enough, of the good things of this world, lend a listening ear to the tale of woe, and render such assistance as may be in their power? Let them make the condition of the suffering poor their own, and then apply the maxim; "Whatever ye would that men should do to you, do ye even so to them."

It is not my intention, my hearers, to dress up ideal figures of poverty and want, of sickness and distress, and present them to your imaginations so as to excite an artificial sympathy. I am only anxious to present this view of the subject before you, in its true light, so as to call your attention to it, and to induce you to do what you may be able, towards relieving the wretched, and alleviating the distresses, of the unfortunate and suffering poor. Those who have visited the dwellings, where sickness and poverty have joined hands, are well convinced, that I could give but a faint description of the reality, were I to attempt it.

It is the will of heaven, that the rich and the poor should live in the same community. "Ye have the poor always with you." And this being the case, let us henceforth act upon the principle of mutual assistance. Let all be encouraged, in every condition of life by all the motives which Christianity presents, to assist the poor, in every way they can, without injury to themselves, as it is for the rich to assist the poor. If they cannot do it in one way, they may nevertheless be able to do it in another. There are many little services which the poor can render the rich, without the least injury to themselves; and which, nevertheless, are a real benefit to those who are thus assisted.

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WAKEFIELD translates the text thus: "Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for Sodom and Gomorrah in the day of judgment." The sense of this verse seems to be this: that which formerly beset Sodom and Gomorrah, was more tolerable than what shall beset this city. That the day of judgment, here mentioned, is to be thus understood, appears from what is said concerning Capernaum, in chap. xi, 23, compared with verse 22 and 24, of the same chapter Univ. Hist. p. iv, p. 210.—*Commentary on Matt. x, 15, and Annotations on Matt. iii, 2.*

Bishop Pearce says, "in the day of judgment: i.e. in the day of the destruction of the Jewish state, called the coming of the Son of man, verse 23." He adds, in a note, "The sense of this verse seems to be this: that which formerly beset Sodom and Gomorrah, was more tolerable than what shall beset this city. That the day of judgment, here mentioned, is to be thus understood, appears from what is said concerning Capernaum, in chap. xi, 23, compared with verse 22 and 24, of the same chapter Univ. Hist. p. iv, p. 210.—*Commentary on Matt. x, 15, and Annotations on Matt. iii, 2.*

Dr. SEILER says: "Perhaps in this passage Jesus had a view to the terrible events which were coming on those cities and their inhabitants in the approaching war, and which were such as the people were then accustomed to regard as divine judgments." He indeed thinks it also possible that Christ may have referred to a judgment in the next world.—*Seiler's New Testament, zu Matt. x, 15.*

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Gomorrah. See the phrase employed in precisely the same meaning, by the LXX. in Prov. iv, 34, where, instead of *kriseos*, Aquila and Theodotion have *ekdikēsos*: Isa. xxxiv, 8, and my commentary on this place. Our Saviour, I apprehend, had Jerusalem principally in view in this declaration.—*Wakefield's New Testament Matt. x, 15, and note in loco.*

Dr. A. CLARKE says, "in the day of Judgment: or, punishment *Kriseos*. Perhaps not meaning the day of the destruction of the Jewish state by the Romans; but in which God should send punishment on that particular city, or on that person, for their crimes. So the day of Judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven." *Commentary on the New Testament Matt. x, 15.*

To the foregoing we may add the Unitarian authors of the "Improved Version" of the New Testament, and Mr. Kenrick, a Unitarian Commentator, *etc.* The former translates the text, after Wakefield's manner, thus, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for that city." And the latter is inclined to refer this and the parallel passages of the destruction of the Jewish state.—*Improved version, &c. on Matt. x, 15. Kenrick's Commentary on the New Testament, on Matt. x, 15, compared with xi, 24.*

Such is the judgment of these authors, whom none will suspect of any partial bias in favor of the application to a time of temporal calamity, since all their prejudices of a general kind would have naturally disposed them to the contrary. Of course, we conclude, that intimately acquainted as most of them were with the character of Scripture language, and in particular with that of the New Testament Greek, they did not discover, in the future tense of the verb, any objection of moment against their interpretation. We must indeed confess, that so far as our knowledge extends, no example can be adduced that is altogether parallel with the anomaly supposed to be found in this case, but every body who has read the original, knows that the tenses are not there used with the same precision as in our own language at the present day, and that instances often occur which can be reduced to no fixed rule either of grammar or rhetoric. Even the mere English reader of the Bible must have observed that, in strong expressions, the verbs as well as the other parts of speech frequently assume a license, equally irregular, if not precisely the same in form. Thus, the prophet Ezekiel says to Jerusalem, "thine elder sister Samaria, she and her

THE PROGRESS OF TRUTH.

It cannot but be a cause of grateful and devout joy to the mind of every believer in the sublime and glorious doctrine of universal love and salvation, as he casts his eye over our beloved country and compares the present state of religious opinions with what it was but fifty years since. Then, though there was no legal union of "Church and State," the partial theology of exclusive theologians, was as universal, and held as rigid a power over the minds and consciences of the people, as in almost any nation of Europe. True, there were, even then, some few lights that shone—dimly, as if to make the general darkness more visible,—and once in a while the genius of free inquiry attempted to assert her legitimate power and to break in sunder the massive fetters which held the mental world in bondage; but those lights were derided as a sort of *ignes fatui*, or were persecuted and snuffed out with obloquy and reproach. And the spirit of inquiry, contended and resisted as the *spiritus libertatis*, was chased into solitude and licentiousness, *wa* chased into solitude and gagged. Now what do we behold? Aye—what do we not behold? Could our fathers have anticipated what we now see? Could the Calvinists have dreaded as much as has happened to their party? Could the Liberals have hoped for all they have realized? We are hardly mindful of our blessings while we are in the enjoyment of them. To estimate the triumphs which a few years have accomplished, we must look back to a period anterior to the commencement of those triumphs, and compare the condition of things with the present. On such a comparison whose "liberal soul" is not "made fat" on beholding what has been accomplished under our republican institutions? Every where—on all sides—we behold the stern and deformed features of Calvinism retiring abashed before the rapid tide of light which is being poured all over our country; and the cause of liberal Christianity putting on her beautiful garments, subduing the moral wilderness and converting it into a fruitful field, and going forth, with less and less resistance, in her strength, asserting the paternal character of God, and awakening and confirming the highest hopes of His goodness amongst the children of men. This is not mere fancy—it is no fiction. The change is a reality—a change over which the exclusive party weeps and gnasheth its teeth,—change over which the liberal friends of truth rejoice with joy unspeakable. It is a change inevitable in the very nature and tendency of our free institutions.

Fifty years ago, there was hardly a believer—an open and avowed believer—in the philanthropic doctrines of the Gospel as now understood. What few believers there might have been, were compelled, as it were, to keep their light under a bushel, or to enjoy their hopes in secret. The spirit of Calvinism held an undisputed sway over the public sentiment. Now, public bodies of Universalists, embracing Conventions, Associations, Conferences and Societies exist, and are flourishing, in every part of the Land. And the increase of their cause, rapid as it has been, we have every reason to calculate will be permanent. For their doctrine is not the offspring of excitement—it is not the fruit of passion. It has not sprung up in a night, like a gourd; but in the broad glare of the sun of science, in a congenial soil; and whilst it has proudly withstood the severest storms of persecution, it has continued to multiply and grow, and will finally we doubt not, be as a tree which shall afford fruit and shade for the mentally oppressed of all nations.—It is a doctrine engrained from the Holy Scriptures upon the *understandings* of men; and its influence we trust in most cases reaches the hearts of its friends. Thus seated, and being watered by the dews of divine grace, it will, it must, flourish.

But we did not, in these remarks, design to speak entirely of Universalism as the exclusive livery of a sect. The sect, as such, we are persuaded, does not increase even so fast as the sentiment they maintain. There are thousands of reasons, some of which may be innocent, which prevent many from adding their numbers to help build up the *sect*—numerically. Still the doctrine finds favor from year to year, in the minds and in the hearts of a great many professors of other denominations. Nay, the improvements which are going on in all sects are tending, surely and obviously, to the essential features of Universalism. We are as well persuaded of this as we are that the political sentiment of most of the civilized nations of Europe, France and England is tending to republicanism. Dr. Paley has somewhere said—and it is very true—that the different *sects* are continually changing by silently contracting the improvements of their neighbors. He adds that these improvements are generally borrowed without credit being given for them, owing to the attachments which people cherish for a name; and that the name is the last thing changed. We find it so in the history of *sects* for the last

half century in this country. Formerly naked, bald Calvinism was preached and published openly without shame or reserve. The doctrines of a local hell of fire and brimstone, of personal devils, of infinite and endless misery for the non-elect were proclaimed with all confidence—the multitude heard and swallowed them all as "sound doctrine" and "pure Gospel." Is it so now? Not at all! The really Calvinistic sect, if it can be said now to exist, is too insignificant even for ridicule. Those who hold to the *name*, indeed, still exist—though even the name is now for the most part shily confessed, or owned not above a whisper,—but they have silently renounced the most odious features of the system and never preach the doctrine. All other sects, too, have become more liberal, in proportion as they have become more enlightened. Who now believes in a local hell? Hardly a man who enters the pulpit—hardly a hearer who sits in his pew, in any church. The doctrine of endless misery, too, if it be frankly preached, is generally proclaimed with so many explanations and qualifications, as about to disarm it of its terrors. Some do, indeed, yet *verbiage* contended and resisted as the *spiritus libertatis*, as he may profess to be, and is not displeased—shocked? We ask no better evidence that the doctrine is become intolerable and unpopular, than is to be found in the fact that whenever it is preached boldly, in naked colours, people every where go away expressing dissatisfaction with the preacher. He is regarded as a fanatic—as an unsafe and an unsuitable man.

We are acquainted in several orthodox Societies. Their preachers once in a while venture to preach the doctrine of endless misery with the boldness whereby it was wont formerly to be proclaimed. And whenever this is done, we are always sure to hear of it, even from some of the most devoted friends of the Society, as something astonishing and almost unpardonable. The truth is, public sentiment is setting against that barbarous notion. People will hardly bear it now; by another generation we make no doubt they will repudiate altogether.—The tendency of things is to Universalist views. And whether the Universalist sect as such will prevail over all others or not; we are satisfied that our doctrines are destined to swallow up all others. Universalism will triumph, whatever may become of the sect that is now its chief defender. Ours is a *triumph of principle*. And such a triumph is glory enough for all who are engaged in helping it on.

WESTBROOK SEMINARY.

We are informed by Br. Brimblecom, that the Trustees of the Westbrook Seminary had a meeting on the 21st ult., and resolved on proceeding to erect the contemplated Building for the reception of students. An energetic Committee was appointed to carry the Resolve into effect. We trust that now

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rage of fanaticism is that of despair, and the efforts of determined zealots, result in disappointment. Truth, ready and eternal, is dispensing its beams upon the mass of the people, and with its light, exhibiting the testimony of the works of darkness."

There is an Orthodox College in Clinton which receives students, and the Liberal Institute has to contend against its power.—The Westbrook Seminary will have no such home opposition, and we see not why it should not succeed as well as that in Clinton.

PUBLIC MORALS.

Our Orthodox brethren sometimes profess a desire for the promotion of morals in the community. If this profession be sincere, it strikes us that there must be an inconsistency somewhere; for their preachers, at the same time, not unfrequently maintain in the pulpit, that the moralist is the most dangerous man in Society. Moralists, they say, rely, and dispose others to rely, upon their morals for salvation; thereby neglecting religion as the only means of final acceptance with God. By this and similar arguments they often conclude and say, they have more hope of the profane and vicious, than of the moral man, and consider the influence of the latter more dangerous than that of the former. We never hear a man or an editor of this description professing a regard for public *morals*, without smiling within ourselves at his inconsistency. If morals are dangerous, why promote them? If the vicious are more likely to become the subjects of salvation, why not, at least, *wink* at vice?

UNFAIRNESS.

There is an instance of unfairness, not to say dishonesty, in last week's Sinai's Advocate, which we are disposed to notice; not out of any hope of reclaiming the Editor, Mr. Wilson, and bringing him within any honorable rules—for such a hope we gave up long ago; but in justice to the fact which he has misrepresented, and that our readers may have an additional sample of his general character as an Editor.

Taking up our paper of week before last, he saw an editorial article in which we announced on an admission by the senior Editor of the *Gospel Anchor* which might be construed into a credit given in favor of the honesty of a professed Atheist, on the ground that nothing short of an honest opinion could induce any man to avow a sentiment so irrational and unpopular. We commented freely on the language of the "Anchor," and expressed our dissent from it in no ambiguous terms. And yet Mr. Wilson, with this fact before him, not knowing that any Universalist in Christendom *approved* of that language, but actually knowing that one, and this the very person to whom he was indebted for the extract, disapproved of it, sits down and writes an article giving place to the extract and calling it "*The manner in which Universalists view Atheism*"—as if there was more than one, nay, as if "Universalists" generally, even universally (for he purposely keeps out of sight the fact that the only Universalist he ever saw mention the subject, disapproved of it,) view Atheism with very great favor. Such conduct in any thing short of a *pious* man and a minister, would be called contemptible and dishonest. We speak plainly; but the truth is a plain thing always.

HOW WE GET SERVED—SOMETIMES.

Editors, the world always knew, every where "get more kicks than coppers." The galley slave who "sighs as he tugs at the oar," is not more emphatically a slave, than an editor must be if he expects a living by satisfying the public. All other creatures enlist some charity and sympathy; the public have decreed, by popular law, for aught we know, that Editors shall claim none of these things. Well, this we could hear—use having made our fate a second nature. But this is not the whole length and breadth of our humiliation. Editors must have a care that they are not also officers of any moral associations; if they are, the chance is that they must "go over the dam" of mercy altogether. We know and do testify to all this by experience. In proof we could give a long chapter of facts; for the present, however, we are content to give only one—and that relating to but a moiety of our professional station,—a very small one, of little importance were it not for "the principle," as the South Carolinians would say.

To say nothing of our editorial provocations, we design to speak now of our high official responsibilities. It is known perhaps to some, that we sustain a Secretary's Office in the Maine State Temperance Society,—an office of some labor, no profit and some expense. Well then, it must be known that a brother Secretary, Hon. S. M. Pond,—a most vigilant officer, thinking to extend the Society, has within some months addressed letters to the supposed friends of the cause in different parts of the State, accompanied by copies of the Constitution, requesting such gentlemen to procure signatures thereto and make returns to us. A fair number of such returns have been made from all points of the compass. It is of no consequence to our present object to say, that if we have not been left to pay the postage on every one, we cannot recollect a case where we have not been so taxed. But what we are

now disposed to inform of, relates to one of these Constitutions sent to "Cranberry Isles" by Mr. P. to a *gentleman* no doubt—we cannot say what his name is, but it is Enoch something. Well, the other day it came to us; but like so much blank paper, on which we were made to pay the postage, —there being no name subscribed therein, nor any other word for our information. It was evidently sent by the said Enoch for the purpose of imposing upon and burthening us. Persons sending letters to any one from such an intent are liable in law to prosecution and damages. We have no disposition to injure him, but are willing to expose such miserable meanness. Perhaps he would pitiously spite us on account of our religious sentiments; or perhaps he is an enemy to Temperance—of these we know nothing; but think it no more than what is due to our own rights that such conduct should be exposed. We are willing to do our official duty and to bear the burdens of it—but are not willing to be imposed upon.

RESIGNATION.

Br. Z. Thompson, Clerk of the "Maine Convention of Universalists" has forwarded to us the following, addressed to him by Br. G. Campbell, for publication in the Intelligencer. As the communication does not appear to bear a full date, we think it proper to say that Br. C. was in Quincy, Mass. at the time. We are sorry that Br. C. should think it duty to dissolve his official relation to us in Maine, and indeed it is our opinion that the course was unnecessary, he being out of the State. We doubt not, however, the honesty or purity of his motives in the case. We have had the pleasure of a most agreeable friendship with him, and are satisfied that that friendship cannot be disturbed by any official act.

January 2, 1833.

REV. MR. THOMPSON:

Sir,—This is respectfully to inform you, that the Convention, that it is my desire the connexion heretofore existing between the Convention and myself, should thereafter be considered as dissolved.

Very respectfully,

Yours,

GEORGE CAMPBELL."

CONTENTMENT IS WEALTH.

The Scriptures exhort us, in whatsoever state we are therewith to learn to be content; and when in the days of our boyhood, we received "copies" from a venerable usher, we were often required to write—"Contentment is the surest wealth." A Boston paper tells an anecdote somewhat in point, which runs in this wise: During the late cold weather a gentleman of that city, who was engaged in visiting the poor and supplying their wants, entered into one corner of a room where was an old straw bed, in which was a little boy, whom the mother was covering with some rags, on the top of which she placed an old door. "Mother," said the boy, "how do poor folks make out this cold weather, who have no doors to lay on their beds?"

FIRST UNITARIAN.

It has generally been considered that the first work ever published in this country in which the Unitarian doctrine was positively avowed and argued, was the "Treatise on Atonement," by Rev. Hosea Ballou of Boston. This, as appears from a fact recently published, is not strictly correct. The honor belongs to Rev. Abel Sargent, who as long ago as 1793 published a Universalist paper in Baltimore called the "Free Universal Magazine;" in which, and in several other works by the same author, the strict doctrine of the divine Unity was plainly taught. Mr. Sargent is still living in Indiana, at the age of 67. Mr. Ballou's work, however, was the most regular and accredited volume which was published; and considering the influence it has had, he must still be considered the Father of Unitarianism in America.

UNITARIANISM.

The public have long been told what American Unitarianism is *not*; we have noticed some appearances lately as if the public may yet be permitted to ascertain what Unitarianism *is*. The last Christian Register has several extracts from a Sermon by Rev. Mr. Peabody of Springfield, designed to repel several of the popular charges brought against Unitarianism, particularly those relating to their views of Election; the character of God, Sin, Conversion and Future Retribution. Lest any part of the extracts should be deemed objectionable, the Editor evinces his usual caution by saying that *some* of the author's views (we are not allowed to know what ones) are not exactly agreeable to Unitarians in general. Those views we presume are, whatever the reader may not be pleased with.

We are tempted to copy one article, in order that the public may be informed, so far as we are able to inform them, what Unitarianism is *not* and *is*.

But this is not all; they think we teach that no man has any thing to fear in the future world; in other words that all will be happy as soon as they pass over the boundary of the grave. If we believed that doctrine we should know it; but there is no shadow of reason for saying that we believe it, except that we do not say that those who believe it are not Christians. Their opinions are their own; we are to answer only for ours. But we do not agree in any single point of doctrine with those who teach that all the suffering occasioned by sin ends in the present world. [What? Not on the "Point" of Unitarianism? We

see no punishment in this world; [?] we see miseries and sorrows; but they are trials, they are not distributed by any final law; they come alike to the evil and the good. We think that when a man enters another life, he enters it in the state of moral improvement or moral guilt, in which he departed from this world. We know of no pleasure there which the guilty enjoy; we know of nothing there which can drown the feeling of uneasiness and pain; we know of no sleep in which they can forget their sorrows; therefore we think they must be miserable, unless they are greatly changed by passing through the grave. Of such a change we see no intimation—no evidence whatever. They will leave their bodies in the grave, for their sins must go with them, because their sins are in the soul; the body can no more sin than any other clay; it is the soul which sins, and which must suffer if it is guilty. We reproach no other *see* when we say that we believe that the judgment is not here, but after death; there, every man shall receive according to his deeds—they that have done good shall come to the resurrection of life and they that have done evil to the resurrection of despair.

But they say that if we believe not this, we believe in the final restoration of all to heaven; that if there is suffering in the future world, it will have an end at last. Let them come and see. If we believed that doctrine we should declare it, for we have never learned to be ashamed of any sincere convictions. But we do not believe in the restoration of the guilty, because we do not find it taught in the Scriptures. If we consider the punishment inflicted by God, we might believe that it would pass away; but we regard it as self inflicted; men are free both in choice and action, and they bring this misery on themselves against the counsel and warning of God. We believe it to be the inalienable order of nature that happiness shall be produced by goodness, and that misery shall follow sin.—These consequences are *not* before us [There?] if we choose to suffer. When a child is told by his father that if he does wrong he will suffer, he has no right to say that his father inflicts the punishment which he suffers; nor do we believe that the punishment of sin is any more directly inflicted by our God.

Men can never in this world or another, be happy without being good. If they go into another world impotent, what do we know of there that can move them. It is the goodness of God which leads men to repentance; now can they see more of His goodness than they do now? what can they find there which will act upon their hearts, if nothing can move them to repentance now? If they hear not Christ and his apostles here, we know of nothing that can restore them after they have gone down to the dead. We do not say that men *will* not be finally happy, but we do not assure that they will. Those, however, are subjects on which we do not enlarge; we leave them where the gospel left them; we do not try to lift the awful, deep and heavy veil which hangs over the eternal world. We use the words of Scripture—we state to no one what meaning he shall give them; never attempt to explain them. [We leave all to the Most High, knowing that the guilty will suffer all that is just, and nothing more than is just; we consider it our duty rather to warn men to fly from the wrath to come.]

Now the first part of this is all moonshine—it is fighting men of straw. We never heard Unitarians charged, and almost know they never were charged with believing there is no future punishment. The success with which this charge is met is calculated to prepare the mind to expect equal sincerity in repelling real charges.

If the foregoing is not as arrant a piece of "non-committalism," as could well be written, then we never saw anything of the kind. First the writer believes God is the Father of all and that he never will do any thing to them inconsistent with their final good. And yet he does not believe they will ever be happy. Why? because God punishes no man, either here or hereafter. And yet he does not say all will not be happy. The whole subject as to the future state is all in the dark. The Gospel has not lifted the awful, deep and heavy veil which hangs over the eternal world—Unitarians, therefore, pretend not to know what is beyond death;—and yet they believe some men will be miserable, nay, miserable forever with the possibility of being saved notwithstanding! And is it so? Has the Gospel which brought life and immortality to light, left the whole subject of man's future destiny in the dark? It is a convenient thing perhaps to believe any thing or nothing, according to what company you are in, or to express yourself with studied ambiguity when in the presence of persons of different opinions; but such a course will never in the end obtain the public respect, or insure for such people ultimate success in promoting their cause. Give us men who may be found somewhere.

If we are to receive the foregoing as the views of Unitarians generally, we are to understand those Christians to believe that the guilty will be punished after death, but that there is no punishment after death inflicted by God; that the guilty will never be reclaimed and made happy; yet they do not say that punishment will be endless, or that all men will not be saved. And all this they believe and disbelieve *behind* that impenetrable veil which no Unitarian presumes to lift, and notwithstanding the Gospel has left the final destiny of mankind in the dark.

CONUNDRUM.

The Lynn Messenger proposes the following as a Conundrum:

Why are printers' bills like faith? Because they are the substance of things hoped for, the evidence of things not seen.

We must demur. If the answer would stand, what printer from such "evidence" would not *prove* before he went to sleep, that every one of his delinquent subscribers is an honest and responsible man? We should say, printers' bills are like faith—Because printers "cannot live on faith alone."

LIFE OF MURRAY.

The Rev. T. Whittemore of Boston has in press a new edition of the Life of Rev. John Murray. The text will be the same as the original edition, but a considerable body of Notes and one or two important portions of his biography will be incorporated with it. To this will be added an Appendix, containing Sundry documents &c. The size will be increased, but the price will not be enhanced.

REMOVALS.

Rev. Oliver Wright has removed from St Albans, Vt. to Fletcher, Vt. and Rev. Joseph Wright has removed from St Albans to Acton, Mass. Rev. Wm. Quale, late of Utica, N. Y. has made an engagement with the Universalists in the Counties of Onondaga and Cayuga, to preach to them the ensuing season.

DEDICATION AND INSTALLATION.

The new Church, recently erected by the "Fourth Universalist Society in Boston," will be dedicated on Wednesday next. On the afternoon of the same day Rev. Benjamin Whittemore will be installed Pastor of the Society.

AN INDUSTRIOUS MINISTER.

Rev. S. J. Hillyer, a Universalist Clergyman, residing on Long Island, N. Y. has furnished the Editors of the Christian Messenger with the following brief account of his last year's labors. Such industry is creditable to the last degree.

"From March 13th, 1832, to March 13th, 1833, I travelled 4622 miles—preached 174 times—81 places—22 where Universalism never before was proclaimed by preachers of our order—16 where from one, to three lectures have been delivered previous. Preached in 8 Universalist churches—3 Baptist—2 Presbyterian—3 Methodist—1 Episcopalian—1 Christian—7 free churches—9 Court houses—3 Town houses—44 School houses—5 private dwellings—6 Public houses, and once in the open air. Visited 7 places with an intention to preach but bigotry prevented. [This did not happen in the summer, otherwise my purpose would not have been frustrated.] Preached in the State of N. Y. in 37 places—N. J. 21—Conn. 20—Mass. 2, and Penn. 1, making in all 81 different places."

ORIGINAL COMMUNICATIONS.

(For the Christian Intelligencer.)

"ZENAS" COMMUNICATION

Concluded.

I now hasten to make a few brief remarks on the sermon delivered, and would here premise, that as several weeks have since elapsed, I cannot retain particulars but must content myself, and the reader, by giving the substance as memory may assist.

After naming the text, the preacher made a few introductory observations, a part of which are included in the foregoing remarks relative to Saul and his female ventriloquist. He then attempted to unfold to our view Saul's numerous and aggravating acts of unyielding disobedience,—until by progressive steps in the beaten road to ruin, he had become the wretched victim of destruction and deep despair, forsaken and disregarded as a monument of God's just displeasure here, and a fit candidate for the everlasting tortures and exerating pangs of the finally impenitent in a future world of horrid retribution; and from the manner of his death, it being that of falling on his own sword, the speaker seemed well assured that as was the case of the traitor Iscariot; so also was that of the wretched Saul, who he said (in a low tone of voice,) had gone to his own place."—The meaning of the Rev. Gentleman could not, I think, in this particular be misapprehended; Saul in his opinion was now associated with condemned criminals experiencing the agonizing stings of the second death, and the wailings of damned Ghosts, the continuance of which could be measured by nothing short of—(Oh who can pronounce the chilling sentence,) nothing short of Eternity!

It may be even possible that some part of the attending audience were not fully aware of what was contained in the three verses next following the text selected,—yet we cannot believe that the Rev. Gentleman could be desirous of a full knowledge of the closing part of this very interesting story. No, friendly reader, this messenger of peace, this legate of the skies," the Rev. preacher, well knew that the 19th verse settled the final state of the once wretched Saul in a very different place from that insisted on by the speaker, and one also bearing a striking resemblance to that which the agonizing Savior on the summit of Calvary promised the penitent thief on the Cross.—Hear!—hear! the sacred historian, "Moreover the Lord will also deliver Israel with thee (Saul) into the hands of the Philistines and to-morrow shalt thou and thy sons be with me!" If this was indeed the voice of the true Samuel sent from the region of the blest in paradise above, Saul was very soon to be at rest with the Father of all the faithful, and in company with the spirits of just men made perfect in heaven. Who can decide, when, not only doctors, but doctrines thus clash and widely disagree!

The subject being thus introduced the preacher soon apprised us of what would be the doctrine insisted on, to wit: that a long continued course of disobedience, would result in the irreconcilable enmity of God, or in other words "God would become the sinner's irreconcilable enemy."

The enmity of God towards the works of his own hands was now to be supported—not only from the strict equity and justice found therein, necessary to govern the world; but also by a great variety of cases laid down in exact conformity thereto in the second volume; such as the destruction of the old world and the cities of the plain—the drowning of Pharaoh and his host—totally destroying the temple and city at Jerusalem, together with the dispersion of the whole Jewish nation, were, in the opinion of the preacher, proofs positive, that God had by these and numerous other manifestations of his divine wrath uniformly become the irreconcilable enemy not only of nations, but of myriads of individuals, who, exceeding the long or short allowed bounds of this protracted existence, in a course of transgression, should die in a state of final impenitence.

In this part of his subject the speaker presided on our minds the inflexible nature of God's holy, though violated law, its demands and penalties,—forgetting as (well might be supposed,) to mention, that—"God was in Christ, reconciling the world to himself" long before the existence of this law; and although the promise made to the first fallen pair was clear and unconditional—as was also the promise subsequently made to the Father of all the faithful, immutable in their nature being confirmed by an oath:—Yet the preacher seemed to be positive that Jehovah at Mount Sinai four hundred and thirty years after the last promise, had imposed a law on himself, by which he is not only limited, but also restrained from saving any

of his lost dependent creatures, except on the performance of certain conditional duties; and that this law was against the promises and would disannul them.

Well these solemn things full in view—my mind for a few moments was involuntarily detached from the sound of the preachers voice and fell into a train of inquiries somewhat as follows, viz.—Can the preacher be seriously in earnest? or can he candidly believe that the doctrine just insisted on has anything to do with that Gospel which brings life and immortality to light? Against these anxious queries, I hardly dared to place a decided negative:—Yet I was unwillingly constrained to believe, that if it could be, that the preacher's mental vision had ever received the fresh anointings of Him who had often given sight to the blind, it could be for one only, as he most manifestly "saw men as trees walking."—Oh! thought I, must the splendid talents and very liberal acquirements of this dear man be thus thrown away and lost in empty dreams, and mere moonshine speculations, upon a subject of supposed importance which finds no support in the written word of God and of which, the scriptures nowhere teaches? This apparently devoted man for ought I know supports a character truly lovely, amiable and benevolent.—It may be that for a length of years, he has maintained a strict, rigid adherence to the doctrines and commandments of men? But alas, was there not too much evidence before us that he but faintly anticipated that immovable promise, of Jehovah communicated by an Apostle: "That in the dispensation of the fullness of time all things should be gathered together in Christ, both which are in heaven, and on earth, even in him; and death the last enemy destroyed and swallowed up in decisive victory."

The audience were now notified that the preacher had now arrived at that part of his subject which he called the application. By application we were to understand that some of us were treading hard on the heels of that wretched man (Saul) towards whom the Father of the spirits of all flesh had become an irreconcilable enemy. And here the speaker, as in duty bound, gave us a heart chilling account of the sufferings in hell. He now seemed earnestly desirous to raise the ponderous scuttle which opened to the unseen caverns of never ending misery in a future world—and who, thought I, for a moment could doubt the ardent love and benevolence, which moved the speaker to such passionate strains. Reader, it was nothing short of an intense desire, that we should all escape, if not to the mountains of Judea, to some other place of equal safety, that there we might be shielded from the withering frowns of that God who had ever been our irreconcilable enemy. Submission was now urged with great vehemence,—yes, unconditional submission; not to the authority of the triple crown; but to an authority which to my understanding was strikingly marked with kindred features, to wit, the authority of a good old fashioned orthodox church, by which submission the preacher assured us that crowns and never fading laurels awaited us. But a rejection of the terms by him offered even for that hour, might seal our sure destruction, and God our heavenly Father become our irreconcilable enemy through the countless ages of a coming eternity!

I now became well satisfied that the principal design of the preacher in this discourse was not so much for christian instruction and gospel edification, as for the production of certain passionate effects; and while under these impressions I cast my eyes around to discover if possible whether it had answered such expectations in the minds of the hearers; but to my great surprise I found all was calm and composure—no uneasy emotions no distorted features—no falling tears, in short, no candidates for the seats of the anxious.—Alas! thought I, these good people as well as myself have been too long inured to such preaching, to receive the good intended, and I was almost constrained to impute this strange apathy of feeling to what I had before witnessed in the Blacksmith's Spaniel—who, from long habit will often repose in quiet slumbers under the very anvil of his master, while flaming cinders are in every direction flying around.

While thus ruminating on what was passing in review before me, the assembly suddenly arose for the last prayer, after which, and the benediction, the meeting was dismissed, and I, among others attempted to find the way to my lodgings. As I passed the crowd in many eulogies on this excellent preacher and also on his very instructive lecture were silently listened to, but hastening into the street, I soon found myself in the comfortable retreat of my friend's house, and after the necessary preparations I retired to rest. But before falling to sleep, the remembrance of the speaker's subject, and the sentiment by him advanced, as it passed through the mind, seemed to the imagination much like that disorder in nature, which would cause the removing of the earth, casting the mountains into the midst of the sea, while the waters thereof roar and are troubled. Nevertheless I felt calm and sweet assurance that there was still "a river, the streams whereof," (not only should,) but positively did, at the present time, "make glad the city of God."

With a mind thus quieted the world gradually receded from my senses and I began to repose in happy slumbers; and awoke not until the busy hours of business in the streets around me, again to behold the beauties of the morning, surrounded still by the kind tokens of my heavenly guardian. Again I beheld the grand luminosity of day diffusing indiscriminately his cheering beams on the evil and good and who had just commenced his daily task "like a strong man to run a race." After receiving the morning repast with my kind friend I again resumed my intended journey rejoicing with the Paulinist, "That the kingdom is the Lord's and he is the Governor among the Nations."

ZENAS.

Lower Canada.—A serious misunderstanding has taken place between the Governor and Legislature of Lower Canada, in consequence of the refusal of his Excellency to issue a writ for an election at Montreal, to fill the vacancy occasioned by the expulsion of a member. In the report of a committee on the subject, it was stated, that were it not for the necessity of legislating to guard against the cholera next summer, it would be inexpedient for the Legislature to transact any farther business with the Governor.

THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, April 5, 1833.

THE HELLESPONT. The fears of our citizens have been considerably relieved in relation to the fate of this Ship within the last week. On examination of the fragments of the ship taken up and brought home by the Martha, a confidence is expressed that they could not have been parts of the Hellespont. Still the fact of finding the name of W. H. Taylor, one of the crew, on a block, is unexplained. The Ship was to touch at Rio de Janeiro, from which place we shall doubtless hear before long. We hope to hear of her arrival there.

Harbingers of Spring. The first Robbins which we heard warble their mellow notes this Spring, we saw on Sunday March 24. The music of the sparrows preceded the Robbins five days.

Thus far the Spring has opened upon us beautifully. There has been no rain for a fortnight, but by the power of the sun, the snow has quite disappeared, and the frost is out of the ground in many places. A revenue officer at this port states that the ice in the river will clear out this afternoon at half past 2 o'clock.

TO CORRESPONDENTS.

We have received an anonymous communication on the subject of the late law passed by our Legislature relative to oaths.

We thank the writer, whoever he may be, for his attention, but, in our editorial judgment, do not deem it necessary to present it to the public. The reasons are, first, it is very long; second, there are sentiments in it, not necessary to the subject, and which would be deemed objectionable by our readers; and third, we suspect he has not argued to the point. If atheists ought to be received as witnesses on their credibility—which we believe—let it then be so argued; but to say they should be sworn, or make oath, is another thing. The writer ought to argue against all oaths; not against the impropriety of excluding men from making oath who do not believe in that Being by whom the person swears who makes oath. The Legislature, we suppose, took it for granted that oaths ought to be continued; and therefore proceeded to say, that every person might be admitted to testify in the usual way who believed in a God.

The communication from Palermo has excellent matter; but we notice that some parts of it have a political type, which kind of type we always have to veto. Perhaps we may hereafter make use of the article leaving out those parts which do not come within our prescriptive rules.

The Communication from Waterville College came into the Editor's hand just as the paper was going to press. Our course in relation to it will be seen next week.

MILITARY NOTICE.

At a meeting of Military Officers of Augusta and vicinity, holden March 30th, the following preamble and resolve were adopted.

Whereas the law to organize and govern the Militia passed at the last session of the Legislature, is offensive in its exactions upon officers, and will be ruinous in its effects upon the Militia, therefore be it

Resolved, That the Commissioners Officers in this (the second) division of the Militia of Maine are requested to meet in Convention at the Old Court House, in Augusta, on Wednesday the 10th day of April next, at 11 o'clock, A. M. to take into consideration and to determine what measures it is expedient to adopt in relation to said law.

Resolved, That the proceedings be signed by the Chairman and published in the Kennebec Journal and the Age at Augusta, in the Eastern Advocate at Hallowell, and the Eastern Chronicle at Gardiner.

E. P. BARSTOW, Chairman.

THE PRESIDENT OF AMERICA. The President has little the appearance or gait of a soldier, as I have been accustomed to see them. He is extremely spare in his habit of body—at first sight not unlike Shakespeare's Starved Apothecary; but he is not an ungentleman in manner or appearance; and there are marks of good humour, as well as of decision of character, in his countenance.

Mr. Smith, of New York, a gentleman who holds a high office in the Department of the Treasury, at Washington, and to whom I had a letter of introduction, proposed to me on the day I delivered it, that I should accompany him to pay a visit to General Jackson.

He requested me on leaving him to return at one o'clock, when he would have the pleasure of introducing me. In the mean time I returned to the hotel and put on my best coat. We found no guards at the door, when we ascended the steps, and a single servant ushered us into a plain but comfortably furnished large parlour, at the fire-side of which the President and General Mason, the Commander-in-Chief of the Army of the United States, and General Atkins were seated. The President rose as soon as he observed our entrance, and advanced towards us. Mr. Smith introduced me as a stranger travelling through the country, and at present on my way to the southern parts of it. I need hardly say that my reception seemed to me to be exactly what it ought to be from the Chief Magistrate of such a Republic—easy, unaffected, and unreserved, and at the same time not wanting in dignity.—*Stuart's Three Years in America.*

Land expedition in search of Capt. Ross.

Capt. Back, with a party of six men, were to leave Liverpool on the 16th February, in the packet Ship Hibernia for this port, on an expedition to the northern coast of America and the Frozen Ocean, in search of Capt. Ross and his companions. He will proceed hence on his route, and be joined by a number of Canadians, engaged to assist in the expedition. It is stated that the Hudson's Bay Company have acted in the most liberal manner, adopting every precaution to promote the success of the expedition and giving Captain Back a commission in their service, which will place very essential assistance at his disposal throughout the whole North American continent. The London Literary Gazette states, that, for provisions, Capt. Back takes hardly any article but pemmican—the most portable and nutritive. Beads, trinkets, tobacco, &c. are also carried out as gifts for the natives; and when we remember the past experience of this truly noble character, we may confidently assure him that the best prayers of his country go with him.—*N. Y. Paper.*

River of Vinegar. In South America, near Popayan, is a river called in the language of the country Rio Vinagre. It takes its source in a very elevated chain of mountains, and after a subterraneous progress of many miles, it reappears, and forms a magnificent cascade of upwards of 3000 feet in height. When a person stands beneath this point, he is speedily driven away by a very fine shower of acid water, which irritates the eyes. N. Boussingault, wishing to ascertain the cause of this phenomenon, analyzed the water of the river, and found among other substances sulphuric and hydrochloric acids. The following is the result of analysis:—Sulphuric acid, 0.00010; hydrochloric acid, 0.00018; soda, 0.00012; silice, 0.00023; oxyde of iron and magnesia traces.

Conscience or fear—which?—The goods which were stolen a few nights since from the store or Wm. D. Little in Middle-street, were found yesterday morning in a bundle under a window back of the store—with the exception of the bag of three hundred new cents. The amount of the goods returned, at first cost was between seventy and eighty dollars. It is a question whether it was the sting of conscience or the fear of detection that drove the thief to return the goods.—The circumstance however that the money was not restored renders it probable that there was more fear than conscience in the way.

Family Reader.

Earthquake at St. Kitts.—Captain Lee, of the schooner Cygnet, at Newbern, (N. C.) from the Kitt's reports that on the 5th ult. the first shock of an earthquake was felt in that Island, which was repeated at intervals, to the 15th. Several houses and walls were prostrated, and the alarm was so great that many of the inhabitants fled for safety to the shipping in the harbor. As far as Capt. Lee was informed, no lives were lost.

The Montreal Spectator mentions that the wife of a Mr. Trotter, aged 40, died suddenly at St. Laurent a few days since, being near her confinement. Dr. Moreau was called twenty minutes after her death, and effected upon her the Cæsarian operation. The result was, three living infants, two boys and a girl; two of these died immediately, the third lived four days by artificial respiration.

The London Editors appear, from the tenor of their paragraphs, to think that civil war is actually existing in the United States. One of the papers contains the following:—"The agent of a New York paper writes from the seat of government, that in a few days an army of nearly 3000 men, with three men of war and many cutters, would appear off the Bar of Charleston, to restore the order of the government.

Another Murder in Rhode Island.—We learn from the Providence Journal, that James Fitzpatrick, an Irishman, who resided at Rockland Factory, in Scituate, for some time past, was committed to jail in that city on Monday evening, charged with having, on last Saturday, murdered in a most barbarous manner, Peter Fitzpatrick, his own son, a boy five years old.

Bankruptcy.—At a late Court in London there was a meeting of the creditors of B. A. Gildschmidt & Co. bankrupts. Numerous claims were entered in proof by the commissioner. Among them was one by Mr. Timothy Wiggin, an American merchant, which was objected to in part. No estimate of the dividend was made; but the claims amounted to upwards of 1000,000.

On Saturday night a fire broke out in the building on Main-street, Hartford, Conn.—occupied by Mr. James B. Hosmer and others. The entire stock of goods belonging to Mr. H. was destroyed, as was also the furniture of the families who occupied the 2d and 3d story and the goods in the Millinery store occupied by Miss F. Slater.

Charles G. Olmstead has published a Circular addressed to the citizens of Williamson and Rutherford counties, Tenn. offering himself a candidate for election to the Legislature of that State. He presents his claims to their support, on the ground of his devotion to the temperance cause, and his opposition to the use, manufacture and sale of strong liquors.

Lotteries.—We are informed that the clergymen of this city intend to make Lotteries the subject of their Fast-day sermons. This is highly gratifying, and we hope that ministers throughout the commonwealth will adopt the plan.—*Boston Mercantile Journal.*

The Flour mill belonging to Mr. Sykes, about 30 miles on the B. & O. and Ohio Rail Road, was consumed by fire last Friday night, and all its contents destroyed. There were about 1000 bushels of wheat in the mill, besides other valuable articles.

The steamer Water Witch, to be commanded by Capt. J. H. Vanderbilt, is expected to be in Boston by the middle of April, to run between that port and Portland. She will be fitted with births so that she may run in the night if necessary.

The Post Office in Freedlyn, formerly called Hussey's Mill's Post Office is now called Freedom P. O. The other Post Office in that town is called Free Jon South, by order of the Post Master General.

Married.

In Industry, Mr. Charles Norton to Miss Sylvina Hayne.

In Strong, Mr. Wm. N. Dow to Miss Sarah Wellman.

In Frankfort, Wm. P. Cunningham of Belfast, to Miss Eliza Waldron.

In Union, Mr. Jonathan D. Buck to Miss Sophronia Daggett.

In Portland, Mr. Edward Mason to Miss Loranna McKenzie.

Died.

In North Yarmouth, on the 20th ult. Miss Phoebe Carter, aged 26.

POETRY.

SABBATH EVE.

There is a time when moments slow
More happily than all beside,
It is of all the times below,
A sabbath at the even tide.
Oh! then the setting sun shines fair
And all below and all above,
The various forms of nature wear,
One universal garb of love.
And then the peace which Jesus brought,
The life of grace eternal beams,
And we by his example taught
Will prize the life his love redeems.
Delightful scene—a world at rest;
A God of love—no grief, no fear;
A heavenly hope—a peaceful breast,
A smile unclouded by a tear.

MISCELLANY.

[From the Universalist.]

THE PROPER PRINCIPLE.

*Cursusque ut ea virtute non gesta esse videantur.
"I will show that what I did was not the effect
of chance but of virtue."

If an inquiry should be made into the motives of many who have performed deeds, in the eye of the world virtuous and great, if the secret springs of action could be severely scrutinized, not only mankind at large, but the honored themselves would be astounded and mortified at the result. Instead of a firm, unwavering principle of virtue at the bottom, prompting and sustaining good works, it would be found in many cases, either that the moving cause was base and corrupt, or that the idolized man was, if we may use the expression, the 'creature of chance.' This latter phrase is in common use with regard to man, and I apprehend it to be true, but in a different sense from that in which it is usually received. He is the child of chance, as he is destitute of fixed principles which he can bring to bear upon every proposed action, and by which test its propriety or utility; and as much so as a vessel without sail or rudder is the creature, and at the disposal of winds and waves. It may be a matter of wonder to some, that men so little of true principle should have acquitted themselves so well in the performance of their various duties. It is somewhat strange, and the fact as I think, speaks strongly in favor of human nature; but when we think how much happier mankind would have been, how much misery and evil would have been spared, if they had been the creatures of 'principle' instead of 'chance,' our wonder is turned to sorrow and shame.

We should ridicule or pity the infatuated mariner who should launch his bark upon a troubled sea, in the midst of darkness and storm; and though he might happen to gain his desired haven, the chances would be a thousand to one that he would either founder at sea or be dashed upon a rocky shore and miserably perish. Yet men in general are not a whit wiser than such a person, for they often embark upon an uncertain voyage on a perilous sea, with winds and waves and all the elements in commotion around them, and take no thought for the most important of those implements which would enable them to keep their course, withstand the gale, and accomplish their end in safety. We cannot in life imitate the mariners of old, and creep along around the headlands and under the shelter of the coast, and patiently watch the stars for our guides; we must launch boldly into the broad ocean, prepared to meet the worst, nor depend on stars or favoring tides, for the former are too often obscured by clouds, and as to the latter, life's waters are so full of reefs, that we should only be whirled around on the surface, to be ultimately involved in the Maelstrom of disappointment.

What then, is requisite to guide the human voyager aright and in safety? Answer; principle, as the basis of education. There is no man so high that he needs it not, no man so slow that it would not often be his salvation. All; princes, lords, clergy and people must possess it or they are deficient in one of the noblest and most admirable elements of character. What is even an emperor without it? His will is the supreme law; he is not amenable for his acts to authorities of men; for it is the received maxim of empires that, 'the King can do no wrong.' He insults, injures, slays his subjects, sets law human and divine at defiance, and conducts more like a madman than a reasonable being. Does not such a man need a king in his own breast? Should not a tribunal be established there, before which he should be obliged to bow and plead, and if convicted, suffer its humiliating sentence? Needs he not, like the ancient Macedonian ruler, a monitor to whistler to him daily and hourly, 'Thou art a mortal,' and frail? What is the poor man without principle? A villain. Wealth and power free their possessors from temptations to transgress the common laws of society, and from a multitude of temptations to low crime that assail the hearts of the poor. But set principle with its flaming sword at the gate of the soul, and though a man be poor, hungry, naked and forlorn, and though the arch serpent whisper the soft and tempting words in the hour of the deepest want, 'yet charu he never so wisely,' it is without effect; sin shrinks back abashed, and the whole train of moral evils strive in vain to enter. The two classes just noticed may be called the parentheses of society; and the reasoning which is applied to them, applies with equal truth to all the classes of men which they include.

Are parents generally aware of the importance of fixing principle as a first, firm basis of character? We fear not. They are anxious that their children be well educated and expend large sums in bestowing upon them what it is the custom to call accomplishments and graces. The temple is raised, the pillars are perfectly modelled, and the pavement is tessellated with marble of rich and various colors, and the done is scrupulously chaste and neat; and why should not the structure stand, beautiful, classic, simple and enduring? Alas! there is but one reason, and that is, while all this labor has been expended on the building, the foundation has been forgotten, and instead of standing on the rock of principle, it is founded on the sand, and when the winds blow and the rains descend and the floods swell and the elements beat upon it; it must fall. Parents frequently lay the unction of self-praise to their hearts for their great care of the proper education of their children. The mechanic says, 'I have labored day and night that my child might have the means to obtain useful knowledge, and God he praised, I have not labored in vain; the merchant, I have lavished my wealth without hesita-

tion that my sons and daughters might enjoy the tuition of the ablest teachers in all the branches of polite literature and general science, and my heart is at rest; the lawyer, 'my son is the graduate of an university, and is regarded as a man of strong intellect, and a finished scholar; thank Heaven I have done my duty!' But has he done his duty? Has he, or any one of them done every thing that duty demanded? Not unless they have fixed in the hearts of their children firm principle. Not unless they have given them such a guide as will lead them to employ their learning and talents in a good cause, to advance their own usefulness, the happiness of their race, and the interests of true christian doctrine.

To the one deficient in principle, the power of injuring himself or others increases in a ratio corresponding to his means of influence over the minds of others. No one has more command over his fellows than the man of cultivated, vigorous intellect; and he who gives his child the advantages of education without principle, is like one who should place a two-edged sword in the hands of a madman, with which to smite and to slay on the right hand and on the left. For he is indeed to be feared and avoided who, without one virtuous motive, is let loose upon society in all the strength of intellectual armour, the mailed bosom and the sword of argument; and better would it be for an unsuspecting young man to be smitten lifeless to the earth than to come in contact with such a wayward spirit. History presents us melancholy examples of men of this class, who destitute of religious motive, have employed their high powers and vast acquirements in the debasing trade of misleading; I had almost said, murdering, the minds of their race. The self styled philosophers of France, were, it must be confessed, deeply imbued with the spirit of ancient literature, and many among them whose names are stained by their doctrines and crimes, stand preeminent as prodigies of learning and skill in the wisdom of men. They wanted one thing, without which their boasted attainments were 'as sounding brass and a tinkling cymbal,' namely, principle; and wanting this, they fell. The same reasoning may be applied to all ranks and conditions of men.

But there is one principle of the politician, another of the miser; one of the prodigal, another of the philosopher; (for there may be method in folly as well as in madness) and as many other classes as can be enumerated all act from principle such as it is. The politician may possess the principle of patriotism, the private man, of obedience to the laws, the merchant, of honesty, and the gentleman (so called) of honor; yet these are not the 'proper principles,' and of themselves are frail, narrow and insufficient.

The man who is governed by one single principle, and that a worldly one, is like the leaning tower of Pisa. He has indeed a foundation, such as it is; but it lacks breadth and strength, and consequently, his character, instead of standing upright in the perfect symmetry of honesty and virtue, is distorted; it leans; and unfortunately in the wrong direction. If we were inclined to make exceptions, I might adduce cases where the deficiency, although marring the general harmony, may be at least excusable, inasmuch as it leans towards virtue; but my principle is severe and will not allow even of this bias towards, perhaps, favorite faults.

You had better study your Bible a little longer—I cannot take you in the church yet.

Hans left the Dominic, and on his way home met Yerry. Turn back, Yerry, you can't get be taken in upon de church.

Why, what's de matter, Hans?

Why, de Dominic will ax you so many things what you don't know: now, how many gots be there, Yerry?

Why one!

Dunder and blitzen, only one got!

Turn back, Yerry, you'll never get taken in upon de church wid your one got—why, I told de Dominic twenty and dat did not satisfy him.

eternity has little terror for the heart that knows, enjoys, regards the present alone.—Tell the child, 'lie not; for if you do, God will be unutterably angry; steal not; for his wrath will abide on you forever; sin not; for if you do, endless wo is your portion!' Some, whose parents are as hard-hearted as their God, and these we hope for the honor of human nature are few; who never smile on a child's cares, or encourage one sentiment of love, might faintly conceive of such a thing, but to the majority of children the dreadful announcement would be a mere bugbear, a story told as in other cases, to frighten them from wrong.

But if the principle of love to God and man be introduced into the heart of the young, introduced did I say, it needs not this, for love is there already; let the seed be cherished, and plentifully sprinkled with the dews of purity and virtue; let it ripen into christian love, and it will bear the fruit of good deeds, a forgiving spirit and a firm

selected, who ventured to approach the scene of danger, when they soon discovered that it was no ghost, but Jenny tied to the bell Anchor.

CLERICAL CANDOR.

We have no disposition to circulate, much less to magnify the imperfections and errors of any order of clergymen. Like the other men, they are frail creatures and need the forbearance and charity of their fellow-beings. With all their failings, however, they are useful in society. They have many virtues and some of a highly commendable character. Of these we may speak. It is an employment from which we derive no ordinary pleasure. A case of exemplary candor and generosity in an Orthodox divine in a neighboring town has recently come to our knowledge. The Rev. gentleman not long since, published anonymously in one of the periodicals of this city a scurrilous and defamatory article relating to one of our most respectable preachers who resides a little distance in the country. These slanderous imputations produced, as they were designed to do, a small degree of excitement. Very recently, however, if not before, this erring divine has been under deep concern of mind with respect to the propriety of his conduct in this affair. Circumstances have brought him to close self examination. He has finally come to himself, and, in a letter to the injured Universalist minister, frankly confessed the folly and criminality of his conduct in writing and publishing the slanderous article in question. He pronounces it a low and mean act, and not only so, but the lowest and meanest act of his whole life. He denounces it in the most unmeasured terms; says he despises and detests it, and that he has resolved unalterably never again while he lives to circulate idle, frothy and scurrilous stories to the disreputation of any human being. What a sublime instance of christian virtue! It is in truth a most noble example. It is worthy of all commendation. Let it then be imitated by the members of all denominations in christendom. Let every clergyman and layman be induced by it to bridle his tongue, to place a guard around his lips and his pen; let him learn to speak evil of no man, but to do in all things unto others as he would that the should do unto him, for this is the law and the prophets.

S. F. S.

ANECDOTE OF TWO DUTCHMAN.

Hans Vanderbeit was a good honest Dutchman, and some years since lived near the Mohawk river. Hans had for a long time been talking about joining the church, or as he expressed it, being taken in upon de church; accordingly he took occasion one Sunday to stop the parson on his road to church, and communicate to him his intention. The Dominic expressed great satisfaction, and appointed the day for Hans to visit him, so that he could examine him as to his knowledge of scripture. During service Hans wore a most becoming look of gravity, and expressed to some one near him that he felt he was an altered man.

On his road home, Hans fell in with one of his neighbors, Yerry Van Cleek. To Yerry he related what had passed between him and the Dominic, and they agreed that they would go together, and both be taken in upon de church. When the appointed day came, Yerry did not arrive at the time, and Hans went off to the Dominic's alone.

Well, Dominic, said Hans, I have come to be taken in upon de church.

Have you studied your Bible, Hans? asked the dominie.

Yaw, replied Hans, from de beginning to de end.

Well, how many gods are there?

How many! why I don't rightly know—dares de got of Jacob and de got of Abraham, and de got of Isaac, and a great many more—about twenty altogether.

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[From the Southern Pioneer.]

The Gospel gives contentment

When the couriers of Augustus Caesar, attempted to assuage his grief for the death of a beloved friend, by telling him that his tears and lamentations were fruitless and unavailing, as they could not bring back the deceased, he replied, It is for that very reason that I grieve.' Thus instead of giving him consolation or hope, they administered nothing but despair. And this is all that philosophy has ever done. It has told us what only aggravates our misery, but it effects no alteration in our circumstances; it has said that all the evil we suffer, is from fatal necessity, from which the gods themselves have no exemption, and that human suffering is necessary to keep up the general order of the universe, and to preserve the scheme of providence from the danger of confusion and disorder.

But with christianity it is entirely different. It teaches that infinite wisdom and goodness characterizes all the plans and dealings of God, that in all the dispensations he designs the good of his children; and he will sanctify every bereavement, and overrule every disappointment for the good of man.

It addresses the suffering in the most soothsaying accents, assures them of a complete

deliverance from pain, and the high felicity of seeing how all human afflictions are ministers of good. Thus it produces a contentment in the mind of man, when all other things only tend to increase sorrow and discontent; when the proudest heroes fall; and when all the world calls great and valuable, vanish like the morning dew. o. s.

ANECDOTE.

A four day's meeting having been held in a town in the western part of this country, a few weeks since it was thought necessary to follow the fashion by ringing the bell at an early hour each day afterwards, as long as two or three could be assembled—all for to let the people know how zealous we are. The strife of early ringing seemed to rest between Jenny, a good colored woman, and a man who is a great enemy to the devil during revivals, but when they are over, the world, the flesh, and the devil have better friends. A few mornings since, whilst it was yet dark, Jenny was first at the temple, and caught hold of the bell rope, and wound it round her foot to afford a good purchase in the long pull and the strong pull, when, after one or two pulls, the rope took a noose around her ankle, and as the bell turned down Jenny was thrown up, and held fast foremost. Her competitor having by this time got under way for the meeting house, and not hearing the bell, sprang for the bell room, where in the darkness of the hour, he discovered a monster which he took for his majesty, whom he had so much abused. Under the impulse of guilt, he ran out and cried for help. In a short time a trio was col-

lected, who ventured to approach the scene of danger, when they soon discovered that it was no ghost, but Jenny tied to the bell Anchor.

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S. F. S.

DEPARTED.

The Christian Messenger, not of New York but of Haverhill, Mass. a self-styled orthodox publication has expired. This is that little wasp that has been drawing its existence from that notable reservoir of slander and obscenity, that Christless Soidier, and that, in its blindness, has not unfrequently endeavored to thrust its sting into the eternal rock of truth. It is departed. The orthodox themselves would not support it.

The editors complain that their religious brethren have deceived them with encouraging words, without corresponding acts.—They have lost much money, and will not consent to sacrifice any more, and they have therefore announced its suspension.

The following allusion to our Western Ladies is extracted from one of the letters of the Washington correspondent of the New York Courier.

WESTERN WOMEN.—I saw there a couple of splendid western beauties. The south produces elegant women, and the valley of the Mississippi splended ones. There is an originality—a raciness—among the women of the west, which is eminently attractive.—They touch the confines of civilization and barbarism with such a daring grace, that the precise *petits maîtres* of the Atlantic are thunderstruck, or turned into gaping statues at their fascinating wildness and enchanting audacity. A western or southern belle, fresh from the woods, is a sealed book to an Atlantic dandy. He cannot understand her; he has not the key; she is beyond his vision.—To know them properly; to estimate them accurately, we must be lost on the Alleghenies; shipwrecked on a foreign coast; drank sherbet with the Turk; tasted the river Jordan, or been killed and eaten by pirates. It is quite distressing to see the Atlantic belles pick their way through a crowded drawing room. They sometimes stand on the outward edge of the crowd, and look despondingly to a friend at the other end of the room, as one would look upon the spires of Cincinnati from the pinnacles of the Alleghenies, or a traveller look across the Arabian deserts. A western belle dashes through the crowd as she would through the river mounted on horseback. Nothing impedes her. She makes manners, and controls the rulers of society as she marches through it throwing dandies aside as a ship does the billows. The southern fine lady glides like a sylph; full of feeling, passion, which give edge to her conversation, and fire to her eyes.

A greater part of mankind have learned to judge of religious matters, by other faculties and senses than those which God has given them. The first thing they are taught is, that reason may be on one side of the question, and truth on the other; which maxim, being well understood, there is an end of all reasoning forever after; and there can be no longer any criterion between truth and falsehood.

MARRIAGE.

The marriage ceremony is the most interesting spectacle social life exhibits. We see two rational beings in the glow of youth and hope, which invests life with the halo of happiness, appear together, and openly acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of their solemn vows; we think of the endearing connection, the important consequences, the final separation, that the smile which kindles to extacy at their union, must at length be quenched in the tears of the mourning survivor; but while life continues, they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in unison. Be constant, man—be condescending, woman—and what can earth offer so